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Supervised by: **ABDUL MALIK MUJAHID**

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
E-mail: Riyadh@dar-us-salam.com. Website: www.darussalamksa.com, info@darussalamksa.com

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U.A.E

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Mob.: 0091 98841 77831
E-mail: buraqhenterprises@gmail.com



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Compiled by

Al-Imâm Abu Zakariya Yahya bin Sharaf An-Nawawi Ad-Dimashqi

Ahâdîth Selected and Collected by

Sheikh Safiur-Rahmân Mubarakpuri

Translated by

Dr. Muhammad Amin Abu Usamah Al-Arabi bin Razduq

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Publisher's Note

We praise Allāh that He enabled us to publish many books on religious topics in the Arabic, Urdu and English languages which acclaimed great popularity in Arab countries as well as in America, France and other European countries besides Pakistan, India and many African countries.

We try to present publications based on authentic research material in accordance with the Qur'ân and Sunnah, and free from every type of vague conception, weak authority and false ideas.

We had published Riyâdus-Saliheen with the same spirit and tradition of good research work, professional editing and excellent printing standard.

The book was compiled by Imām An-Nawawi who was the great scholar of Hadith and Fiqh of his time. Commentaries on the Ahadith have been added by Hafiz Salahuddin Yusuf of Pakistan who had originally executed them for the Urdu edition of this book. The English translation of the book and the commentaries were revised and edited by Mahmoud Rida Murad who performed his task with utmost care and profound interest.

Now we are publishing a selection of Ahadith from Riyâdus-Sâliheen. The selection has been made by Sheikh Safiur-Rahmân Mubarakpuri who is a well known scholar of Islām. He has selected the Ahadith keeping in view the problems of our times.

We, hopefully, can proclaim that it is the best representation of Riyâdus-Sâliheen ever produced in any language anywhere. May Allāh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolutions in this regard -- Âmeen!

Abdul Malik Mujahid
General Manager Darussalam

A Short Biographical Sketch of Imām Nawawi

Birth and Birth Place:

The complete name of Imām Nawawi is Abu Zakariya Mohyuddin Yahya, son of Sharaf An-Nawawi, son of Murry, son of Hasan, son of Husain, son of Muhammad, son of Jumuah, son of Hizam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Hawran. One of his ancestors named Hizam had settled at this place. Imām Nawawi was born at Nawa in the year 631 A.H. His father, a virtuous and pious man, resolved to arrange for proper and befitting education as he had discovered the symptoms of heavenly intelligence and wisdom in his promising child at an early stage.

Shaikh Yasin bin Yousuf Marakashi, a saintly figure of Nawa said: "I saw Imām Nawawi at Nawa when he was a youth of ten years of age. Other boys of his age used to force him to play with them, but Imām Nawawi would always avoid the play and would remain busy with the recitation of the Noble Qur'ân. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his no concern over their foolish action. On observing his sagacity and profundity, a special love and affection developed in my heart for young Nawawi. I approached his teacher and urged him to take exceptional care of this lad as he was to become a great religious scholar and most pious saint of future. His teacher asked whether I was a soothsayer or an astrologer. I told him I was neither a soothsayer nor an astrologer but Allāh caused me to utter these words." His teacher conveyed this incident to Imām's father and he keeping in view the learning quest of his son, decided to dedicate the life of his son for the service and promotion of the cause of Islāmic Faith. In a short period, Nawawi learnt to read the Noble Qur'ân and by that time he nearly had attained puberty. Nawa had no academic or scholarly atmosphere and there were no religious academies or institutes

having illustrious and glorious aims regarding propagation of Faith. Celebrated Sheikh Mohyuddin expresses his impression about Imām Nawawi as thus:

“Imām Nawawi had three distinctive commendable qualities in his person. If anybody have only one out of these three, people return to him in abundance for guidance. First, having knowledge and its dissemination. Second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islām) enjoining Al-Ma'rūf [i.e., Islāmic Monotheism and all that Islām orders one to do] and forbidding Al-Munkar [polytheism and disbelief and all that Islām has forbidden]. Imām Nawawi had all three in him.”

His Works and his Death:

The learned Imām had a very short life but even during this short period, he had written a large number of books on different subjects. Every work of the Imām is a masterwork and a treasure of knowledge. Hundreds and thousands of people benefit from these works.

Some of the Prestigious Works of Imām Nawawi are:

Commentary on Sahih Al-Bukhārī, Al-Minhāj fi Sharh Sahih Muslim, Riyādus-Sāliheen, Kitābur-Raudah, Commentary on Mohaddhab, Tahdhibul-Asma was-Sifāt, Kitābul-Adhkār, Arba'een, At-Taqrīb fi Ilmil-Hadīth wal-Irshād fihī, Kitābul-Mubhamat, At-Tibyan, Al-Idāh fi Manāsikil-Hajj, Sharh Sahih Al-Bukhārī (Naqis), Sharh Sunan Abi Dāwūd (Naqis), Tabaqat Ash-Shāfi'iyah, Muhimmatul-Ahkām, Manāqibush-Shāfi'i, Bustān-ul-Arifeen, Al-Khulasatu fil-Hadīth, Mukhtasar At-Tirmidhī, Al-Masā'il Al-Manthurah, Al-'Umdah fi Tashihit-Tanbih and others.

After spending 28 years of age, Imām Nawawi returned to his hometown. Soon after his arrival at Nawa, he fell ill and died. Imām Nawawi is still living in the hearts of Muslims. His works are of everlasting value. May Allāh bless him. Āmeen



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١- (١) باب الإخلاص وإحضار النية في جميع الأعمال والأقوال والأحوال البارزة والخفية



قَالَ اللَّهُ تَعَالَى: {وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ} [البينة: ٥] وَقَالَ تَعَالَى: {لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ} [الحج: ٣٧]. وَقَالَ تَعَالَى: {قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ} [آل عمران: ٢٩].

I begin with the Name of Allâh, the Most Gracious, the Most Merciful.

١ (١) Sincerity And Significance of Intentions for all Actions, Apparent and Hidden

Allâh, the Exalted, says:

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmatas-Salât) and give Zakât, and that is the right religion.” (98:5)

“It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him.” (22:37)

“Say (O Muhammad ﷺ): Whether you hide what is in your breasts or reveal it, Allâh knows it.” (3:29)

but they will be raised for Judgement according to their intentions.” [Al-Bukhârî and Muslim]¹

1- Everyone will be rewarded or punished according to his aim and intention. This Hadith also proves that the company of depraved persons is extremely dangerous. Whose army would it be, which has been referred to in the Hadith, and when will it invade Ka'bah, is a matter known to Allâh Alone. Such prophecies are a part of the Unseen world. Since they come in the category of the miracles of the Prophet ﷺ, it is necessary to believe in their veracity and occurrence. Believing in such prophecies is also essential because they were revealed by Allâh.

3 (8). Abû Mûsa Al-Ash'arî reported that Messenger of Allâh ﷺ was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allâh? He said: "He who fights in order that the Word of Allâh remains the supreme, is considered as fighting in the cause of Allâh." [Al-Bukhârî and Muslim]

٣ (٨) وَعَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حِمَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ». مُتَّفَقٌ عَلَيْهِ.

4 (11). 'Abdullâh bin 'Abbâs reported: Messenger of Allâh ﷺ said that Allâh, the Glorious, said: "Verily, Allâh has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allâh records it for him as a full good deed, but if he carries out his intention, then Allâh the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allâh writes it down with Him as a full good deed, but if he intends it and has done it, Allâh writes it down as one bad deed." [Al-Bukhârî and Muslim]¹

٤ (١١) وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا يَرَوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ»، ثُمَّ بَيَّنَ ذَلِكَ: «فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً». مُتَّفَقٌ عَلَيْهِ.

1- What the Prophet ﷺ relates to Allâh is called Hadith Qudsi (Sacred Tradition). Such Hadith is revealed to the Prophet ﷺ by means of Ilhâm (inspiration).

1 (1). 'Umar bin Al-Khattâb reported: Messenger of Allâh ﷺ said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allâh and His Messenger, his emigration will be for Allâh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for." Al-Bukhârî and Muslim]¹

1- According to some Ahâdith, the reason for this Hadith is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as Muhâjir Umm Qais.

On the basis of this Hadith, 'Ulamâ' are of the unanimous opinion that the real basis of one's actions is Niyyah (intention) and everyone will be requited according to his Niyyah.

The point which becomes evident from this Hadith is that Ikhlâs (sincerity) is a must for every action.

١ (١) وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلٍ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَّاحِ بْنِ عَبْدِ اللَّهِ بْنِ قُرْطِ ابْنِ رَزَّاحِ بْنِ عَدِيٍّ بْنِ كَعْبِ بْنِ لُؤَيٍّ بْنِ غَالِبِ الْقُرَشِيِّ الْعَدَوِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَاجَرْتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». مُتَّفَقٌ عَلَى صِحَّتِهِ. رَوَاهُ إِمامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَةَ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمِ الْقُشَيْرِيِّ النَّيْسَابُورِيِّ - رَضِيَ اللَّهُ عَنْهُمَا - فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

٢ (٢) وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَغْزُو جَيْشُ الْكَعْبَةِ فَإِذَا كَانُوا بَيْنَاءَ مِنَ الْأَرْضِ يُخَسَّفُ بِأُولِهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُخَسَّفُ بِأُولِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَأُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: «يُخَسَّفُ بِأُولِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ». مُتَّفَقٌ عَلَيْهِ. هَذَا لَفْظُ الْبُخَارِيِّ.

2 (2). 'Aishah reported: Messenger of Allâh ﷺ said, "An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth." She asked; "O Messenger of Allâh! Why all of them?" He answered, "All of them will be swallowed by the earth

Any repentance failing to meet any of these three conditions, would not be sound.

But if the sin involves a human's right, it requires a fourth condition, i.e., to absolve oneself from such right. If it is a property, he should return it to its rightful owner. If it is slandering or backbiting, one should ask the pardon of the offended.

One should also repent from all sins. If he repents from some, his repentance would still be sound according to the people of sound knowledge. He should, however, repent from the rest. Scriptural proofs from the Book and the Sunnah and the consensus of the scholars support the incumbency of repentance.

Allâh, the Exalted, says:

"And all of you beg Allâh to forgive you, O believers, that you may be successful." (24:31)

"Seek the forgiveness of your Rabb, and turn to Him in repentance." (11:3)

"O you who believe! Turn to Allâh with sincere repentance!" (66:8)

ه (١٤) وَعَنِ الْأَعْرَبِيِّ بْنِ يَسَارٍ الْمُرَزِيِّ ۖ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! تَوُوبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ». رواه مسلم.

5 (14). Al-Agharr bin Yasâr Al-Muzani ۖ narrated that the Messenger of Allâh ﷺ said, "Turn you people in repentance to Allâh and beg pardon of Him. I turn to Him in repentance a hundred times a day." [Muslim]

٦ (١٥) وَعَنِ أَبِي حَزْمَةَ أَنَسِ بْنِ مَالِكٍ الْأَنْصَارِيِّ خَادِمِ رَسُولِ اللَّهِ ﷺ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَصْلَهُ فِي أَرْضٍ فَلَاةٍ». متفق عليه.

وفي رواية لمسلم: «اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ، فَأَنْفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشِرَابُهُ فَأَيْسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، وَقَدْ أَيْسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةٌ عِنْدَهُ، فَاخَذَ بِحِطَائِمِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ».

6 (15). Anas bin Mâlik Al-Ansârî ۖ, the servant of the Messenger of Allâh ﷺ narrated: Messenger of Allâh ﷺ said, "Verily, Allâh is more delighted with the repentance of His slave than a person who lost his camel in a desert

٢- (٢) بَابُ التَّوْبَةِ

قال العلماء: التَّوْبَةُ وَاجِبَةٌ مِنْ كُلِّ ذَنْبٍ، فَإِنْ كَانَتْ الْمُعْصِيَةُ بَيْنَ الْعَبْدِ وَبَيْنَ اللَّهِ تَعَالَى لَا تَتَعَلَّقُ بِحَقِّ آدَمِيٍّ؛ فَلَهَا ثَلَاثَةُ شُرُوطٍ:

أَحَدُهَا: أَنْ يُقْلَعَ عَنِ الْمُعْصِيَةِ.

وَالثَّانِي: أَنْ يَنْدَمَ عَلَى فِعْلِهَا.

وَالثَّالِثُ: أَنْ يَعْزِمَ أَنْ لَا يَعُودَ إِلَيْهَا أَبَدًا. فَإِنْ فُقِدَ أَحَدُ الثَّلَاثَةِ لَمْ تَصِحَّ تَوْبَتُهُ.

وَأِنْ كَانَتْ الْمُعْصِيَةُ تَتَعَلَّقُ بِآدَمِيٍّ فَشُرُوطُهَا أَرْبَعَةٌ: هَذِهِ الثَّلَاثَةُ، وَأَنْ يَبْرَأَ مِنْ حَقِّ صَاحِبِهَا؛ فَإِنْ كَانَتْ مَالًا أَوْ نَحْوَهُ رَدَّهُ إِلَيْهِ، وَإِنْ كَانَتْ حَدَّ قَذْفٍ وَنَحْوَهُ مَكَّنَهُ مِنْهُ أَوْ طَلَبَ عَفْوَهُ، وَإِنْ كَانَتْ غِيبَةً اسْتَحَلَّهُ مِنْهَا. وَيَجِبُ أَنْ يَتُوبَ مِنْ جَمِيعِ الذُّنُوبِ، فَإِنْ تَابَ مِنْ بَعْضِهَا صَحَّتْ تَوْبَتُهُ عِنْدَ أَهْلِ الْحَقِّ مِنْ ذَلِكَ الذَّنْبِ، وَبَقِيَ عَلَيْهِ الْبَاقِي. وَقَدْ تَظَاهَرَتْ دَلَالَةُ الْكِتَابِ، وَالسُّنَّةِ، وَإِجْمَاعُ الْأُمَّةِ عَلَى وَجُوبِ التَّوْبَةِ:

قال الله ﷻ: {وَتَوُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور: ٣١]. وَقَالَ تَعَالَى: {اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوُوبُوا إِلَيْهِ} [هود: ٣] وَقَالَ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا تَوُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا} [التحریم: ٨].

2 (2)

Repentance

Scholars said: It is necessary to repent from every sin. If the offense involves the Right of Allâh, not a human, then there are three conditions to be met in order that repentance be accepted by Allâh:

- 1- To desist from committing it.
- 2- To feel sorry for committing it.
- 3- To decide not to recommit it.

59 (168). Abū Hurairah ؓ reported: When it was revealed to Messenger of Allāh ﷺ: "To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it," the Companions of Messenger of Allāh ﷺ felt it hard and severe and they came to Messenger of Allāh ﷺ and sat down on their knees and said: "O Messenger of Allāh, we were assigned some duties which were within our power to perform, such as Salāt (prayer), Saum (fasting), Jihād (striving in the Cause of Allāh), Sadaqah (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it." Messenger of Allāh ﷺ said, "Do you want to say what the people of two Books (Jews and Christians) said before you: 'We hear and disobey?' You should rather say: 'We hear and we obey, we seek forgiveness, our Rabb and unto You is the return.'" And they said: "We hear and we obey, (we seek) Your forgiveness, our Rabb! And unto You is the return." When the people recited it and it smoothly flowed on their tongues, then Allāh revealed immediately afterwards: "The Messenger (Muhammad ﷺ)

٥٩ (١٦٨) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ، ﷺ: {لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ} [البقرة: ٢٨٤] اشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ، ﷺ، فَأَتَوْا رَسُولَ اللَّهِ، ﷺ، ثُمَّ بَرَكُوا عَلَى الرُّكْبِ فَقَالُوا: أَيُّ رَسُولَ اللَّهِ كُلفْنَا مِنَ الْأَعْمَالِ مَا نَطِيقُ: الصَّلَاةَ وَالْجِهَادَ وَالصِّيَامَ وَالصَّدَقَةَ وَقَدْ نَزَلَتْ عَلَيْكَ هَذِهِ الْآيَةُ وَلَا نَطِيقُهَا. قَالَ رَسُولُ اللَّهِ، ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ. فَلَمَّا اقْتَرَأَهَا الْقَوْمُ، وَدَلَّتْ بِهَا أَلْسِنَتُهُمْ، أَنْزَلَ اللَّهُ تَعَالَى فِي إِثْرِهَا: {آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَأَتْ بِهِ وُجُوهُهُمْ وَرُسُلِهِ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ} فَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللَّهُ تَعَالَى؛ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} قَالَ: نَعَمْ {رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا} قَالَ: نَعَمْ {رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ} قَالَ: نَعَمْ {وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ} قَالَ: نَعَمْ رَوَاهُ مُسْلِمٌ.

١٦ (١٧) بَابُ وُجُوبِ الْإِقْبَادِ لِحُكْمِ اللَّهِ وَمَا يَقُولُهُ مِنْ دُعَى إِلَى ذَلِكَ وَأَمْرٍ بِمَعْرُوفٍ أَوْ نُهْيٍ عَنْ مَنكَرٍ

قَالَ اللَّهُ تَعَالَى: {فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} [النساء: ٦٥] وَقَالَ اللَّهُ تَعَالَى: {إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} [النور: ٥١]. وَفِيهِ مِنَ الْأَحَادِيثِ حَدِيثُ أَبِي هُرَيْرَةَ الْمَذْكُورُ فِي أَوَّلِ الْبَابِ قَبْلَهُ [١٥٦] وَغَيْرُهُ مِنَ الْأَحَادِيثِ فِيهِ.

Obedience to the Command of Allāh is an Obligatory Duty

16 (17)

Allāh, the Exalted, says:

"But no, by your Rabb, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (4:65)

"The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'ān) and His Messenger (ﷺ), to judge between them, is that they say: 'We hear and we obey.' And such are the successful (who will live forever in Jannah)." (24:51)